





myself a martyr in the way. And I said again to myself, "If the situation is this busy and this crowded, I will place where I must have a flock of great numbers of people who will water. But no." This word was in my heart as a burning fire that lay in my way, and I was weary of bearing, and I could not stay. And you know the promise goes with it, what is in his soul, which I suppose is the experience of many now. There is but one way if God lays his hands upon us though at the same time we are made sensible of our complete unworthiness, and nobleness is made sensible of our weakness, and we continually are told to run away from this warfare, yet there is no escape from it. It is we if we if I do not preach the gospel in this particular direction which God has so plainly marked out. But our power must be if God.

Dr. Cheever intimated, that there should be prayer in behalf of the enslaved and in behalf of the Administration and the leaders of our armies—not merely in reference to the war, but in reference to the sin of the nation, the sin of slave. The confession of our sins was what God called for. Nothing had more painfully afflicted him than the finding, after a year's absence, such a hubbub and confusion of countenances, such a confusion of tongues, such a confusion of notions and what not, and scarce any evidence anywhere (of a united looking up to God, or the earnest inquiry, who will God have us to do? No man seemed to be thinking of God, or of the Father of our spirits, or of the Father of the soul ground for this war; the slaves were the sole reason why God had risen *in this manner*. He had not risen to avenge this rebellion against the United States, though the whole world seemed to think so. He had risen to deliver the people from rebellion against Himself—in not letting the oppressed go free. And yet it was the latest declaration of government that emancipation cannot and shall not be made the object of the war. It was the latest declaration of the Government that Southern slaveholders shall be restored in their rights and power. There was not a man in the United States who could deny it. [Dr. Cheever then spoke of the feeling in England in regard to the war, and of the feeling in this country, and then his sermon of Sunday to be published in the *Tribune*, it is here omitted.] The very Proclamation of the President calling for a fast did not even intimate that there was such a sin as slavery in the country. We were told that the only way to abolish slavery was to win the war, and that would get abolished before that purpose was accomplished. T. F. Buxton had put on record the declaration that we must stick fast to our claims for immediate and total emancipation, and that we must not let the Government have the only true way of sustaining the Government. If we did not take care of the slave, then God would not take care of us. In the North and East, it was the one feeling that was imprinted on the minds of the people, that we were to win the war, but while they attempt it, and with bated breath scarce draw a whisper are getting ready to utter it, there comes along an eloquent orator like Mr. Holt of Kentucky, who says that the only way to win the war is to win the war, and then mentions in reference to her peculiar institution? And the authorities at Washington answer, we must be silent in regard to this matter. If we attempt to admit that there is such a sin as slavery in the country, we shall drive the inhabitants of the land, we shall lose Kentucky! If the claims of freedom, justice, humanity—the claims of the enslaved—were made the objects of this war, then there needed no war, no bloodshed, no carnage, no downy death, no ruin upon this country—injury, infamy.

Dr. Cheever closed with expressing a delight and gratitude for the privilege of seeing so many to welcome him, alluded to the stirring notes of Dr. Tyng heard clear across the Atlantic, when he stood up in the Church of the Puritane, and in Boston, and rebuked the crime of slavery, and spoke kind words of cheer and sympathy to him and his Church. That speech went out all over the land. From the bottom of his heart he thanked Dr. Tyng for those noble words. Dr. Cheever was frequently cheered during the course of his address.

REMARKS OF DR. TYNG.

Dr. Tyng then read and said - I have not the heart to be silent with such an undue and unmerited reference to myself. I have been a member of this Society for nearly twenty years, exercising any influence. I ever thought of its influence. But it is not in us to see a brute heart treated with indignity without reformation. Still less a brother man. And when I see a man who has been a member of this Society for twenty years, however much my judgment might have differed from his in different things, when I have seen his standing like a light-house on a dark shore—a light that never revolved, and which never varied in its position, and which never allowed any man to pass by him—to hear others rebuke and revile him, I could never cease from testifying that I could cease from breathing. Therefore I claim no merit. If God ever made any pair of men, I claim no merit. If God ever permitted me to do him, God be praised. If God ever permitted me to refresh him in the morning or in the evening, God be praised. I do not believe one shall have ever spoken truth from the beginning more than I have. I have said many things, but I shall take one sure step, and that is, until we take the first righteous step. Alas, alas! that we shall ever come out of this warfare at the door through which we went in is in my judgment the only way to the end of our way. I say for myself, such as I have heard in any of Federal

[illegible]

The meeting was then addressed by Theodore Tilton, esq., the Rev. J. R. W. Sloane, the Rev. Mr. Graham, Oliver Johnson, the Rev. Mr. Mattison, the Rev. Wm. Goodell, the Rev. S. S. Jooelyn and Edgar Ketchum, esq.

After the address, the company partook of refreshments, and separated, each one feeling that it had been an occasion of very social, intellectual and moral interest.

### LESSON OF THE PAST.

It is clear that our connexion with slavery has brought upon us the evils with which a retributive Providence is now afflicting us. Politically, Ecclesiastically, and socially, we have supported this system.

Compromises have ruined us. *We could not do right,* at the inception of our Government; nor will we do so now; and trust God for the results. Slavery was seen and acknowledged then, as now, to be a wrong, and its support politically inexpedient. But what then? Why, considering the "justificatory circumstances"—perhaps God would not hold us to the account; at any rate, the good we sought was so desirable, and withal present, that consequences in the future must be risked, and behold the result.

We sought peace and union, (but not in God's way), and we have had strife, and contention, and disunion. We are "filled with our own ways." Christian teachers with elastic systems of morality, and a superficial theology, have eased the consciences of the people, and they do so still.

Expediency is our God! To demand that Government be administered according to the most obvious and simple principles of Justice; is enforcing impracticabilities.

The God of nations has declared that though hand join in hand the wicked shall not go unpunished." Legally, morally and Philosophically, the evils almost overwhelming us, are traceable to slavery, and yet by a strange fatuity, an inexhaustible blindness, Government seems eager to extend its power to uphold this cause of all our woes. Cannot the nation be made to see that God in his Providence is calling us to the high and holy mission of proclaiming Liberty to the enslaved of our land?

Emanicipating is also a political, a military and a moral necessity. The blood of the slaughtered thousands upon thousands of our countrymen has been shed; we have seen death lead to slavery, and we let out the life blood of this rebellion. Tremendous responsibilities rest upon our Government. Let us do justice and trust God for results. By a simple act of Justice proclaiming unconditional emancipation, we would lay down the sword, and we would give to the world the firm year, enthusiastic friends of a Government that should acknowledge them as belonging to the brotherhood of the human family. Philosophy and History prove that there is no power behind the Throne that demands it. For as God is true his judgments shall not be removed from us, until we cease from our oppressions. Let the people and Congress see the crime of sending back into slavery a man painting a picture that no longer holds a candle up to our Government.

— H. HAMER, N.Y.

GRINNELL, IOWA, Sept. 6, 1861.

AN APPEAL TO AMERICAN CHRISTIANS, by R. SAN  
NENT, in behalf of the Ex-Com. of the Church and  
Society. We have just received, for publication, a  
this able and timely appeal, which sets forth with  
clearness, the duty of Christians, ministers, and churches  
at the present important crisis of our country. It is ne-  
cessarily deferred this week, but we hope to give it an early  
time.

HAPPY MEMBERS. The Herald is showing its glorious foot again.

"The effect of the signature of the letter of the President to General Fremont," says the Herald, "is most marked and decided."

Yes! It has encouraged and strengthened the rebels. Northern and Southern. It has grieved and dishonored loyal citizens in all the loyal States. These two sorts are well-nigh-known and read of all men. And the Herald regards them "happy effects." Of course it does! If the result should be the capture of Washington, within a fortnight, the Herald would regard that a "happy effect," and would stand ready to hoist its rebel flag, as it has prepared to do, on the anti-slavery ground of Fort Sumter. The jubilant tones of the Herald, tell but too plainly the story of President Lincoln's letter to Gen. Fremont.

## News of the Day.

### FRIDAY AND SATURDAY

Of last week brought us little if any reliable and interesting news from the seat of the military, the physical combat. We occupy the room space usually devoted to such news, on those days, to some intelligence from the intellectual and moral controversy now going on, which we deem quite as important to the final decision. Ideas first, outward acts, afterward.

### Letter to General Fremont

The following letter, signed by several pastors of different denominations in one of the principal towns of the Kaibab country, is just sent to Gen. Fremont.

"MAJOR GENERAL FREMONT—Honored and Dear Sir: The undersigned ministers of the gospel, representing as we believe the unanimous and enthusiastic sentiment of the people of Illinois, the sentiment we treat of twenty millions of loyal citizens of the United States, desire hereby to declare to you our unpeakable satisfaction with, and gratitude to God for the position taken in your proclamation of martial law in Missouri, and especially for those words, 'and we trust to become historic and immortal by their fulfillment, viz: "Their slaves, if any they have, are hereditarily free men."

We trust, dear sir, it will be grateful to your feelings to be assured, that in churches, family and church, with millions of hearts, we daily cry to the Lord of Hosts, that he will be your "help and shield," (115 Psalm), to give you and your army with strength from on high to carry those glorious words into speedy and complete effect, so that traitors and tyrants may fall before you, and the rebel blood of the angels long outlived; transformed into "Free Men," mingling with the music of the Stars-paunged Banner, may cheer your triumphant pathway to the Gulf, and give you an immortal name by the side of a Moses, a Cyrus, a Cromwell, and a Washington, as a Liberator of Mankind and a Conqueror of Human Freedom.

"With prayers to God and hymns of freedom, we send our Christian brethren to your army, and look to see the history of the old "Ironside" and their noble "Protector," re-enacted in this great contest."—Chicago Cong. Herald.

### ACTION OF FOX RIVER PRESBYTERY.

BERLIN, Wis., Sept. 2, 1861.  
 CONG. HERALD.—At a meeting of the Fox River Presbytery, held at Rural, Waupesa Co., Sept. 4, the following resolutions having been voted by that body, it was ordered that they be sent to the Pres. Recorder and Cong. Herald, Chicago, for publication.

WM. M. RICHARDS,  
 N. S. Pres. Church, Berlin.

Resolved, That we do heartily approve and reaffirm the Preamble and Resolutions passed (on the subject of our national affairs) by the General Assembly at their last meeting in May 1848.

Resolved, That in the ongoing of this awful contest we do more and more clearly see that it is really the system of slavery that has wrought our national troubles upon us, and we do not expect, and wish to see, any cessation of the civil war, until we have secured a complete and permanent abolition of slavery in our land shall be broken—as much as a complete, effected now, would be very likely to prove a quest to posterity of a greater entanglement and contest than we now experience.

Resolved, That we recognize no obligation of any Government to maintain slavery any longer, and do not sympathize with any institution in high places to give freedom to the fleeing fugitives, and we hail from gratitude and joy the just and earnest use of force of our generals that looks towards subduing rebellion and securing in their wicked and unchristian hands.

Resolved, That we recognize, with thankfulness, the disposition of our beloved and worthy President to acknowledge his and the nation's dependence upon God, and we recognize ourselves and our church as being dependent upon God, and we are confident that with his blessing and earnestness.—R. Col. Sept. 4, 1861.

### PETITION CONGRESS.

The following is a copy of the Free States petition now on file in Congress.

1. That as a nation we cannot have any war with Slavery, and peace with God or peace with slavery;—

2. That the rebel States having already well-assailed the Constitution, have abjured and forfeited all their claims and rights under it;—and that Congress can now declare their Slavery abolished, and call their slaves for the Union, and for the rights of the people.

Small we petition the Congress at next Dec. 7. And if so, shall we prepare for it by popular Conventions to bring out and unite by instructing the popular will? The theory of our government compels our rulers to await, not only the existence but the expression of the people's will, they are Representatives.

Small that will be formed and expressed by our before December next?

It is idle and weak to talk of the war abolishing slavery, while the children lie still. When I am understood by books, that the captivity was soon to end, he beset himself. So all good measures have been carried in England.

Small we have a free-consultation meeting of Congressional ministers called at Chicago, to meet during the second week in October, at the close of the Triennial Convention, to inquire if anything of the kind can and should be done, and what? What say Chicago brethren!—A BROTHER.

Such movements we count quite as significant as military movements—quite as useful to be published and pondered. It is doubtless important to increase and manage skilfully our armies. But it is not still more important to determine whether those armies shall be employed in returning fugitive slaves, keeping slaves in subjection, and thus strengthening the rebellion;—or whether they shall be employed to quell the rebellion, by crushing out its cause?

### MONDAY, SEPT. 23.

The War in Missouri.—We are still without any certain knowledge of the result of the battle at Lexington, Mo., and have no method of knowing positively whether the reinforcements sent us the day before yesterday reached the place in time to be of service. A report reaches us by way of Quincy, Ill., that Col. Mulligan was forced to surrender on Friday evening, but it is discredited at headquarters in St. Louis. We have, however, an account of the battle as it was fought, and as it was seen in Western Virginia, with 670 men of the Third Iowa Regiment, on the 17th inst., fell in with the rebels who recently evacuated St. Joseph's, 4,000 strong, and occupying a strong position. He immediately gave them battle, notwithstanding the disparity of numbers, and sustained the action for an hour, when he withdrew his men to await the arrival of Col. Smith, who was known to be on the way with 1,400 men. When Col. Smith arrived it was too dark to renew the attack, and the day-light came (as was the case in Western Virginia) and it was found that the rebels had crossed the river under cover of the darkness. The National loss was 5 killed, 84 wounded, and 6 missing. The loss of the rebels is unknown. Gen. Gamble has issued a proclamation, calling the State Convention to meet again on the 10th of October.—Times.

Another Account.—It is reported, apparently on good authority, that Colonel Mulligan was compelled to surrender to Price on Friday morning, being deprived of water and overpowered by exhaustion and superior numbers. His force held out desperately, having according to the report killed 600 of the rebels, and lost 400 men, and suffered a loss of 700 or 800 of their own number.

Another important battle is reported to have taken place near Blue Mills, between 4,000 men under Gen. Lane, and an equal number of rebels. It is reported that Gen. Lane captured nearly 800 of the enemy and killed 200. The rebels were totally routed, and a federal force was pursuing them. Both sides of the reports, however, may be considerably misinformed by others.

Jagers.—City, Sept. 20.—General Lane is reported to have made a junction with the forces at Lexington, with 4,000 men. Reinforcements from St. Joseph are also reported to have reached that place. Lexington is now considered safe.

Gen. Price will undoubtedly be surrounded and cut off. It is feared that the reinforcements sent from here have not yet reached Lexington. Heavy batteries are planted at Glasgow by the rebels, and our troops will have to disembark below the town and attack them in the rear.—Sun.

Kentucky.—The Legislature has appointed Gen. Anderson, a native Kentuckian, to command the department of Cumberland, but under the 10th July restriction, viz:—

Resolved, That in using two means which day after day bear upon the rebels, the Government should be careful to keep the rebels from the use of the arms of the Government, and that the rebels' property shall be taken or confiscated because of such violations, and that all peace-

able citizens and their families are entitled to and shall receive the fullest protection of the Government in the enjoyment of their lives, their liberties, and their property;—

S. Gen. Anderson is very popular in the Rebellion in Kentucky, and it can be done with at putting down slavery—anotherwise. First Army, next Union!

Confiscation contemplated.—An important order from the Treasury Department has been issued, directing the work of our Marshals, in seizing their own property. It declares that by the acts of confiscation no property is confiscated or subjected to forfeiture except such as is transferred or placed in the hands of persons who are known to be rebels, or who are known to be in the hands of rebels, promissory notes, notices on demand and the like are therefor, not subject to seizure or confiscation in the absence of evidence of such unlawful use.—Sun.

The releases most or all of the 400 millions, recently confiscated it was said, in New York. The movement seems a counterpart to the President's order to Gen. Fremont, and brings into agreement the action of Government concerning the seizure of slave property and other property. Having forbidden the former, it would hardly do to continue the latter. So, lest slavery should suffer damage at its hands, the Government respects the property of rebels, by whom neither public or private property is respected. But "the awkward predicament" of the Government is in a measure relieved. The people will please be satisfied.

More Slave Catching!—Darnestown, Md., Sept. 19.

Several slaves belonging to a wealthy farmer in this vicinity recently disappeared, and it is reported that Gen. Banks, in consequence of the report, has ordered to institute a search among the troops for them.—Tribune.

Secretary Secord, in reply to complaints that Wm. H. Russell, an Englishman, in Washington, is permitted to write treasonable Letters to the London Times, which, being therein published, come back and are circulated in this country—declines taking any action in the case, on the ground that this Government cannot control the Foreign press. Suppose Mr. Russell residing at Washington, should, by correspondence, negotiate loans in London, for the Confederate States, would Mr. Secord permit him to do so, on the ground that our Government cannot control foreign bankers? Suppose Mr. Russell should correspond with the colored people in Canada, advising them to arm and march down into Kentucky, and liberate the slaves, would Mr. Secord hesitate to interfere and prevent such correspondence, on the ground that our Government cannot control the receipt of letters in foreign nations?

### TUESDAY, SEPT. 24.

Missouri.—Accounts remain contradictory and uncertain. Some consider the reports of Col. Mulligan's surrender to the rebels confirmed. Others regard it still doubtful.

Washington, Monday, Sept. 23.—The excitement of today has been the news from Missouri, and the probability of the surrender of Mulligan's command at Lexington. The latest dispatch to-night is that he was forced to surrender, and this appears to be so well authenticated that it is generally believed. It is, however, not so certain as it is that before this reaches you, Gen. Fremont has taken the field in person, corralled Price and his rebel crew, and forced him to surrender.—Corr. Times.

It has seemed almost impossible to obtain any satisfactory account of the condition of affairs in Missouri, especially at Lexington. We have known that an attack was made upon the place by the rebels, in almost overwhelming numbers under Price. It should have been more or less definite, of two days' fighting, in which Col. Mulligan, commanding the small National force there, sustained himself successfully against the desperate assaults of the enemy—so far all has been tolerably clear; but beyond this, everything has been contradictory and uncertain.—Times & Editor.

The battle reported yesterday to have occurred between Gen. Lane's brigade and four thousand of the enemy, near Blue Mills Landing, is without further confirmation, and is discredited in some quarters, on the ground that Gen. Lane was supposed to be marching in another direction.

Disparages were received yesterday both at the War Department and by Gen. Price, confirming the reports of Col. Mulligan's surrender. The dispatch to Gen. Prentiss, gives the federal loss 100 men, killed, and no hundred rebel killed and wounded. Col. Mulligan is said to have been released on parole. All his commissioned officers are held as prisoners. Two thousand of Col. Mulligan's troops are released on parole. Another report says that he is held as prisoner.

"Had they known anything of the matter, they would have inquired respecting the alleged offense; and if they had found it to be as charged, they would have admonished the young man; and had he persisted after such admonition, they would have required him to leave the college. But, whatever was his motive, it seems to be evident that the faculty could not punish his fellow students to take the law into their own hands, and punish him at their discretion. The nature and extent of the punishment must be in accordance with existing law."

"To express their disapproval of this act of violence, the faculty immediately notified the students known to have



and the Baltimore Conference was in session, and during the administration of General Jackson. Joseph Frye was the preacher, and the General was one of his audience. The discourse was founded on the husband in the evangelical history tending the Sympathetic woman. He threw himself into his subject—itsself one of great beauty and tenderness—with such great feeling and mighty power, that the effect was quite irresistible. The President sat so near me that I was able to watch the movements of his great and susceptible heart, as the preacher advanced; and it really seemed as if the old man's spirit was stirred to its lowest depths. The tears ran down his face like a river; and, indeed, in this respect he only showed himself like almost everybody around him. When the service was closed he moved up towards the altar with his usual air of dignity and earnestness, and requested an introduction to the preacher. Mr. Frye stepped down to receive the hand of the illustrious Chief Magistrate; but the General, instead of merely giving him his hand, threw his arms around his neck, and, in no measured terms of gratitude and admiration, thanked him for his excellent discourse. The next day an invitation came to the whole Conference to pay a visit to the White House, and it was gratefully accepted, and the General received the members in the most respectful and cordial manner. After passing a very pleasant hour with him, they were about to retire, when he proposed that they should not separate without devotional exercises. They first sang, and then one of the Conference led in prayer. The General fell upon his knees with the rest, and, the prayer being a somewhat lively one, he shouted out his loud and hearty amen, at the close of almost every sentence. It is a some which none who witnessed it would be likely ever to forget.—*A. Griffith.*

This anecdote illustrates the pathos of the preacher—his power over the sensibilities. But does it illustrate the power of the Gospel to convert men? Was Gen. Jackson converted? Did he repent and reform? Did he cease his profanity, and his slave holding? It does not appear that he was even convicted of sin by this preacher—or that his conscience was reached, though it may have been. Perhaps, it was no defect of the preacher—perhaps it was. We have many *pathetic* preachers who are not *searching* preachers, reproving men of sin. Many such hearers are counted for converts, and join the Church without being saved from their sins.—[Ed.]

#### INTELLECTUAL ABILITY OF THE AFRICAN.

Rev. Dr. J. L. Wilson, late Secretary of the Presbyterian Board of Missions, and who was himself a missionary for twenty years on the coast of Africa, in his work on Western Africa, thus gives his impression of the capacity of that race. While admitting that they are ignorant, superstitious and demoralized, he contends that it is the circumstances of their heathenism, and not anything inherently pertaining to them as a race, and that there is no obstacle to their elevation which would not apply equally to all other unenlightened races. He says, "Compared with the civilized nations of the earth, their deficiencies are palpable enough; but compared with the South Sea Islanders previous to the period when they were brought under the influence of Christianity, the Indian tribes of our own country who had never enjoyed the blessings of education, or even with the great masses of ignorant poor who through all the great cities of the civilized world, they do not appear to any disadvantage whatever. No man can live among them without being impressed with their natural energy if character, their shrewdness and close observation, the skill and cunning with which they can drive a bargain, and the perfect adroitness with which they can practise upon the unsuspecting credulity of white men. Very few white men have ever had any considerable dealing with them who cannot recount innumerable instances in which they have been overreached, even when they were exercising the utmost vigilance; and such is their closeness of observation that they will ordinarily find out much more about the general character and disposition of a white man in a few hours, than he will of them in as many months or years." Dr. Wilson concludes that when brought under the benign influence of Christianity, the African exemplifies the beauty and consistency of religion in that, "perhaps no other human being, on the face of the earth."

#### AN IMPROVEMENT.

General Fremont is determined to require large allowances as far as possible. He won't like thievery and has no friends to reward but his gallant troops. Consequently all clothing, haversacks, tents, drawers, &c. are made by Government establishments, which have suddenly sprung into existence, and are attached to the Quartermaster's Department. In two of these establishments nearly one thousand females are employed. A sewing woman receives \$3 a week, a woman and sewing machine \$5 a week. They are paid weekly, in gold. Hundreds of females have been saved from distress by this movement, many, perhaps, from starvation. The establishments have been long enough in operation to permit a fair comparison between the present and the old systems of furnishing the army. Although the employees are better paid than they would be by contractors, there is a clear saving to the Government of forty per cent. We commend this reform to the War Department. It should be effected in every division of the army. It would save much suffering in our large cities, and thousands who are now growing wealthy by cheating the Government in the manufacture of clothing, &c. would become invisible. —*Cincinnati paper.*

#### WHAT A TESTAMENT DID.

It used to make me shudder to hear Willie H.—pass the house, he was so profane. Many times I have called my little ones from their play when I have seen Willie passing the house, as he drove a neighbor's cows to and from the pasture. Such vulgar and profane language I had never heard from the lips of a child. One day a lady called him to her.

"Do you go to school, Willie?"

A gruff "No" was the only reply.

"Can you read?"

"No, not much; and I don't want to."

The lady pitied the boy. He had no encouragement or instruction at home. His parents were very poor, and what was far worse, vicious, and the people with whom he lived saw little to encourage them to instruct him. After a few kind inquiries,

"Will you call a minute, as you go back, Willie?"

He assented, with a look of wonder, and she procured a nice New Testament, and wrote his name in it. In due time he called, seemed pleased at the interest the lady felt in him, and promised her that he would try to pick out at least one verse a day in his New Testament, and that he would go to meeting the next Sabbath.

Now a year has passed. Among those who steadily worship at yonder sanctuary there is not a more punctual or attentive worshipper than Willie H.—I love to watch him as he sits, with his eyes riveted upon the minister, seeming to drink every word he utters. The same little Testament is seen in the Sabbath-school as often as the week comes round, with his lesson well-learned, and his hair neatly brushed back from a fine open brow, and his clean "go-to-meeting suit." You would not recognize him as the ragged, robed, vulgar boy of a year ago. He still passes my house upon his daily errand, but the children are no longer called away at his approach. He is as modest and respectful as he was formerly rude and profane.

#### THE POWER OF ONE GOOD BOY.

"When I took the school," said a gentleman, speaking of a certain school he once taught, "I soon saw there was one good boy in it. I saw it in his face. I saw it by his unmistakable marks. If I stepped out and came suddenly back, that boy was always studying, just as if I had been there, while a general buzz and the rough looks of the rest showed there was mischief in the wind. I learned he was a religious boy, and a member of the church. Come what would, he would be for the right. There were two other boys who wanted to behave well, but were sometimes led astray. These two began to look up to Alfred, and I saw they were much strengthened by his example. Alfred was as steady in his position as firm in principle. These three boys began now to create a sort of public opinion on the side of good order and he master. One boy and then another gradually joined with them. The foolish pranks of idle and wicked boys began to lose their popularity

and they were the last of their kind. A general change, thought and attention, took place. At the public opinion of the school was fairly a revolution. From being a school of idleness, it became one of the best behaved schools any where about, and it was that boy Alfred who had the largest share in making the change. His four or five boys led out, and these were fairly expelled," said the teacher. "It is the power of one right-minded, right-hearted boy to do good. He stuck to his principle like a man, and they stuck to him, and made a strong and splendid flow of him."

A LITTLE GIRL'S IDEA.—A few evenings since, a little girl, four years old, looking out of the window at the setting: "A Mammy, O, isn't that pretty? Did God make that? Why, he made it red, white and blue, so he is the Union!"

The English Chancellor of the Exchequer says that the supply of cotton from India, this year, will exceed that of last year by 300,000 bales, and he expresses the belief that, in a short time, England will be freed from her dependence on this country for that article.

The tears of beauty are light clouds floating over the heaven of stars, bedimming them for a moment that they may shine with greater lustre than before.

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